

The New Thought.

"NEW THOUGHT IS NEW LIFE."

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Helps to Right Living.

By KATHARINE H. NEWCOMB.

(Wednesday Class.)

"To him who hath shall be given, and to him who hath not shall be taken away even that which he seemeth to have."—*Bible*.

I WANT to speak about the law of attraction—vibration. We often observe that people who have plenty of money are the ones who have fortunes left to them. Also, that when people begin to lose money or friends, they continue losing. So that we have a saying, that "it never rains but it pours," and another, "misfortunes never come singly." This shows that these conditions of loss and gain have been commented upon, but no reason has been given for them. Now that we are beginning to study vibration, or the law of attraction, we are in a position to understand some things which have been a mystery in the past. We can draw to ourselves in two ways. First, on what we call the material plane. We concentrate, turn our minds in one direction with a strong will. We determine to reach our point, leave no stone unturned. We cultivate people who can benefit us. We study along certain lines. Our aim awake or asleep is to reach this goal. We reach it. Having reached results we increase them by the same vibration. We have hypnotized ourselves with a thought. We have externalized the thought. As time goes on we grow—develop. We begin to lose. We keep on losing.

This method of drawing is not lasting. There is no principle back of it. We only *seem* to have. Let us take up the spiritual side. What is it to *have*. When we *have* a thing we can never lose it. A truth once ours is never lost. What we gain spiritually we never lose. We say "all is ours." What do we mean? Everything is ours as soon as we have reached a point in development where we realize the truth or the *real* of it. For instance, paintings, music. All that we *understand* of them is ours. We have health, happiness, prosperity, just to the extent that we understand the truth of each.

People come to me longing for love. The difficulty is in themselves. We receive *according to our vibration*—no more and no less. It depends entirely upon ourselves. We attract or repel through this vibration.

If it is a thought of self; if we are always thinking others are in the wrong; if we are looking for, and fearing conditions to come; if doubting; can you conceive of the vibrations resulting from these mental conditions?

On the other hand the *predominating* thought may be one of love, peace, opulence, faith—a *dawning* (not believing) that "all is Good." Is it not easy to understand what the vibration resulting from this mental condition will be?

He who knows that power is in the soul, that he is weak, only because he has looked for good out of him and elsewhere, and so perceiving, throws himself unhesitatingly on his thought, instantly rights himself, stands in the erect position, commands his limbs, works miracles, just as a man who stands on his feet is stronger than a man who stands on his head.

We must cease to look without for either good or ill. All is within, and as our thought, so will be our attraction to bring to us that that we deserve. "Let us stand on our feet. Let us work miracles."

The Folly of Remorse.

WE all recognize in a vague way the uselessness of regret for past events. The homely proverb, "There's no use crying over spilt milk," expresses something of this truth, but does not give the philosophical reason which lies at the back of the truth. There is no use crying over spilt milk, because though the milk may be spilt, it is not wasted. There is no loss, no waste, either material or spiritual in all this universe of ours. There is no use for remorse because there is nothing to be remorseful about. *All is good; there is no evil.*

These two propositions are the stumbling blocks in the way of the beginner in Mental Science. He cannot walk over them they tower so far above him, and I fancy most of us do as I did, make a wide detour, walk around them, stumble along in the right path, and gradually grow into a knowledge of their

finer forces of nature, and with this experience comes a keener sense of enjoyment, a power to enjoy, all unknown before. That the "music of the spheres" may be heard by mortal ear is no fancy tale. He who is alive to nature's myriad voices knows how true is this statement.

"Nor rural sights alone, but rural sounds
Exhilarate the spirit, and restore
The tone of languid nature.
Mighty winds that sweep the skirt of some far spreading
wood
Of ancient growth, make music, not unlike
The dash of ocean on his winding shore,
And lull the spirit while they fill the mind."

Spirits of air, of water, fire or brooding silence, spirits of fog or lightning, rain cloud or sunbeam one and all voice the mighty symphony of nature and of nature's God. How closely we are akin to each other we know not, only as we feel within us some responsive note, something which reveals our near relationship to Universal Life.

"Near to nature's heart," we learn her secrets and this is one. Born of this knowledge comes the love of life, of nature, of all that lives, moves and has its being kin with us, for where have we not lived and moved in aeons past?

Why this subtle sense of oneness, this tie so closely binding all in one, were evolution false. Now in these times of much discussion, rife with argument and strife, it were well to turn to some of the sublime poesy of those who saw the one life and heard its tuneful voices in air and ocean, earth and so-called matter. Those who voiced so truly and divinely the "order of nature" before these questions stirred to animosity the creed-bound and unenlightened. Our poets have ever been our truest prophets and no true system of philosophy but had its utterance in sublime verse as well as in more studied essay or discourse.

"How deep the silence, yet how loud the praise,
But are they silent all? or is there not
A tongue in every star, that talks with man
And woos him to be wise? * * *
At this still hour, the self-collected soul
Turns inward and behold a stranger there
Of high descent, and more than mortal rank
An embryo God—a spark of fire divine."

The stranger or real self should be a stranger no longer. We may know this "embryo God" and knowing unfold its power within, until the spark is kindled into living fire that burns forever as did the altar fires of old. The soul has become immortal when this sacred fire is kindled, and moreover it possesses that divine insight or instinct of kinship with all existence in a way that opens the book of nature and makes clear the revelation of the ages.

Solomon is said to have been conversant with

every plant from the humble hyssop to the stately cedars of Lebanon. He knew their language even as the soul made wise by intuition may know the hidden mysteries of nature.

The man in whom this knowledge is largely developed is now considered a crank or crazy fanatic by his fellows, but the time is not far distant when man will look *within* for knowledge instead of to books or schools, and all knowledge will be to him as an open book that "he who runs"—is quickened in vibrations—"may read." Already to the sensitive or psychic is revealed much that is utterly hidden to the world at large, and in the poet's words discovers amazing truth:

"Finds books in the running brooks,
Sermons in stones, and good in everything."

If the student of the New Thought will but study the poets and nature anew, and in the light of the New Thought, the results will be more wonderful than anything yet dreamed of in man's philosophy.

LIDA CLARKSON.

[Written for THE NEW THOUGHT.]

Trust.

I will be that which I most will to be,
I will be all which e'er I might have been;
What circumstance hath bound and crippled me
I now renounce, defy and glory in.
Trust is the one true antidote for fear.
If fear can blanch the cheek and whiten hair,
Trust can restore it all; so dry the tear,
Cast fear aside, and trust, O! sister trust and dare.

Trust what, you ask, what promise dare I trust?
All trust hath so deceived me in the past,
Have I not prayed and trusted in one God,
Only to find hope crushed, despairing at the last?
Sister, thou hast not trusted in thyself,
But praying, looked for answer to a God.
Thy quest was vain. Answer can only come
From thy within, where thine own feet have trod.

In thine own life lies all the power to help,
Of thy defeat, the cause is all thine own.
Help cannot come from any outside source,
In heaven within the King sits on this throne.
Ye are the temple of the living God, said He,
Only from this one source can help relieve.
Look thou within, search long and deep
In thine own treasure house. Thou wilt receive.

All thou canst wish is hidden in thy heart,
All power is latent now in thee;
Pray to that power, trust it alone,
Abiding ever in thine own decree.
Dig down beneath the surface of thy life,
There find the cause of all thy dread unrest,
Bring forth thy hidden power, thy cultured will,
Here find thy God, thy Savior, save thyself.

ANNA MCGOWAN.

Helps to Right Living.

By KATHARINE H. NEWCOMB.

(Wednesday Class.)

"I sent my Soul through the Invisible,
Some secret of that after-life to spell,
And by-and-bye my Soul returned to me,
And answered: I myself am Heav'n and Hell."

—*Persian Song.*

IN the past we have speculated upon heaven and hell as places, and upon God as a person. Man begins by finding all outside of himself. As we go on reasoning about things to ourselves, we become convinced that heaven and hell are states, or conditions, and not localities. Then more thinking brings us to the conclusion that heaven and hell can be and are *now*, just as much as they can ever be in the future. Then we reach the next step, and find that heaven and hell are within our own consciousness. This is getting things pretty near. God also from being a person, and at distance, is brought through our growth, near at hand. It becomes a beautiful and harmonious Law working or manifesting itself through each tiny atom. We feel that this Law not only operates in the atmosphere about us, but is also within, as every atom of our bodies is an atom of this Life, Energy, or Law. When we listen to others, when we speculate upon theories, do we really unfold? It seems to me that all that we really know we have learned by experience. It need not be experiences relating entirely to this incarnation. But all things that are really mine, I have understood for myself and not been made to understand by another. If I feel this to be true for me now, it is probable it has always been so, and will continue to be so forevermore.

"I am an acme of things accomplished, and I am an encloser of things to be."—*Walt Whitman.*

This quotation to me is absolute truth. I can know nothing, understand nothing, that is not within myself. I must contain, as soul, all that God is in quality, in order to become conscious of God in the smallest degree. For all growth is an unfolding, and not an addition to an imperfect beginning. If this latter were possible it would signify God's incompleteness, and that is an impossibility to us in our present stage of evolution. I am not only what I have gained through experience in the past, but I am all that I am to gain or become conscious of in the future. Does not this thought if dwelt upon remove all fears? Can we fear when we realize that we are actually *all there is*? Is it possible to fear the all-knowing? As soon as we *know* a thing there is no fear connected with it. Do not fear yourself, and really that is *all there is to fear*. I mean it truly.

There is nothing below, and nothing above, nothing without nor within, that is not self. Say over and over again, I do not fear myself. All that you have found so far in your travels through this universe, is self. Self is all that you understand. It is all you will ever know. For in understanding self, you know the Infinite, the all. "I am It."

Is it Not?

When one has ignored his desires for temporal good, taken mentally, as it were, the vow of poverty, has tried for long years to shape his whole life to fit a stultifying cast iron creed and well nigh succeeded; when to such a soul is revealed the glorious truths of Mental Science, its results are as the tearing up of the foundations of a strong fortress.

What remains but apparent ruins; yet from the debris he may proceed to construct the edifice of a true and noble character after the divine model. Loftiest courage is born of the necessities of the hour; such courage as will enable a struggling soul to calmly face the scathing criticism of dear ones and to persevere in a course that he feels sure is right even though it may seem sacrilege to those he has looked up to as true guides in spiritual and temporal matters.

Every obstacle one wrestles with to conquer, but gives renewed strength for the conflict. "He who rules his own spirit is greater than he who takes a city;" for he takes captive forces that otherwise would plunge him in the quagmire of spiritual darkness and decay.

Life eternal! immortal youth and beauty here in this lovely home of earth, without passing through the rupture of soul and body, is it not worth all our grandest efforts to achieve? E. S. HILL.

Disintegrating Forces.

MY DEAR MISS CLARKSON:—I think it is Emerson who says, "A good reader always finds in certain books passages which seem written for him alone." Such was my experience when reading, "Disintegrating Forces," in "Journal of Practical Metaphysics." I am glad to see it has found a place in *NEW THOUGHT* and hope it may give to others new thoughts on this line as it did to me.

How often when some seeming great calamity overtakes us it seems as though the world stands still, and we do not know which way to go or look for help, but invariably if we wait "in the silence"—(too stunned perhaps to do aught else) but wait—the guiding will come to us. How often we are hedged in on all sides but one and that one, *the one* which proves the most helpful for us, but which we should not have found except for the guiding of circumstances. Truly it is by seizing our opportunities we make over our world.

Yours in truth and love, E. RAY ANNIS,
Rochester, N. Y.

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"**O**PPORTUNITY" letters come crowding in upon us thick and fast. We give some of them this month and will follow with others as space permits. It is simply astonishing how much good has been done already by this method of presenting truth. Many write of its helpfulness and urge us to hold it before the readers of NEW THOUGHT for further experimentation, and to invite correspondence upon the subject.

Consequently we have determined to give more space to it for a time, and less to other matters, and shall curtail our own editorials somewhat for this purpose.

* * * * *

For the enlightenment of those who may not have seen our first announcement of the "Opportunity Club," we will again outline the plan. The idea is simply that each event of life is an opportunity for unfoldment or growth if taken rightly and used for that purpose. The club is for the furtherance of this idea, or the making practical in the life what is at first a theory alone.

While in themselves no rule, charter or pledge avails to establish permanent results, and the red-tape of organization and club rule is distasteful to all freedom lovers and not in keeping with the New Thought, which must be untrammelled, the club idea as a social factor is most excellent, and deserving of consideration.

We may club together for mutual benefit and interchange of ideas without any formality whatever. In the formation of these clubs we would advise as little conventionality as possible. Let them be simply a center from which may radiate an influence of good to the individual and the community at large.

Coming together for the purpose of comparing notes, relating helpful experiences which may stimulate others to try the method or cheer those who are making the trial, will be one of the telling features

of the system. Begin as already hinted, with an opportunity club of one, and soon another will join you, and another, until your whole neighborhood is infected with the spirit of helpfulness and a desire to profit by a method so inspiring and uplifting as this has proved to be.

The idea is all inclusive, as we have repeatedly affirmed. It takes in the "purity club," "humane club," "don't worry club," and all other good systems of improvement, because all these are incidental, whereas the whole life is made up of opportunities. To grasp each one as it comes, and use it for the development of character and unfoldment of good is the purpose of this work inaugurated by THE NEW THOUGHT in its presentation of opportunities.

Let the idea be ever foremost in mind, "What use can I make of this opportunity? What does it bring me? How does it relate itself to the New Thought, or how am I to use it in the light of the truth presented by the New Thought?" This will determine for us how the opportunity may be made to serve us as a helper and never as a foe to peace or happiness.

By way of illustration: You receive an annoying letter in the morning's mail. Time and again you have allowed such an event to cloud your whole day, and in so doing you have put yourself directly in the line of that law of attraction or vibration which draws to you more annoyances and more clouds, until you are vexed and harassed almost beyond endurance, and bear the marks of it later on in sickness or misfortune. Now in the light of opportunities you view this incident as a friend and helper instead of a cause for annoyance. You say at once, Here comes my opportunity to live the life, and put in practice the New Thought. It shall no longer be theory alone. You claim peace, affirm good of yourself and the writer, and declare yourself on the winning side; in other words, the good. Nothing, you determine, shall shake your faith in the good. It is unconditional surrender to everything opposing it. It may for a short time prove a battlefield, but if loyal to your purpose you will come off more than conqueror, and need I tell you of the light, joy and peace that will come surging through your whole being. This is only one illustration out of hundreds.

Do you lose your pocketbook containing quite a sum of money, as I did a short time since? At one time it would have worried me, given me a sleepless night, even a sense of condemnation for carelessness. Instead, I recognized it at once as one of my opportunities, and affirmed peace, restoration of my own to me, and unconditional surrender at once of all doubts, misgivings, or depressing thoughts. I

slept peacefully, and the next morning my pocket-book came back to me with contents untouched. "It was a chance in a thousand, ma'm, of your getting it again," was the comment of the man who returned it and went smiling away with his "reward;" and it was also a chance to tell him of my belief in the good, and to say that my record had never been broken since I adopted this way of thinking. My own always comes to me. The opportunity was one of the sweetest blessings of the day, and filled me with a keen appreciation of the new way of looking at life.

I might go on for hours telling you of the numberless opportunities which rightly used have yielded an abundant harvest of happiness, but I prefer to let you work out the problem for yourselves, and to give you also an opportunity to relate your experience in the journal.

M. J. C.

"Victor Serenus," Henry Wood's latest book, will be a delight to all who love this author who is so highly respected in our world of New Thought. The truths taught are put forth in such delightful form that pleasure and instruction are combined most successfully. The book has given us some of the most delightful evenings at home we have known this year, as it has been read aloud, often furnishing most helpful and interesting topics for discussion. A reading hour at the opportunity club might be happily and profitably spent in the perusal of this most entertaining volume.

"Phrenopathy, or Rational Mind Cure," by Chas. W. Close, publisher of "The Free Man," is a series of twenty-seven lessons put out in neat and attractive book form. It contains the author's portrait and autograph, with a table of contents so inviting that no one glancing over it would wish to pass it by unread. Those wishing a text book for study will find much food for thought, and that is what every student of the New Thought desires. The *Metaphysical Magazine* well says of it: "This system of mind cure is carefully arranged and distinctly expressed in short paragraphs, rich with meaning. Few works have appeared which are more practical and concise." Handsomely printed and cloth bound, \$1. May be ordered of the publishers of this journal.

Opportunities.

TO look upon every event in life as an opportunity! This is the attitude of mind that turns despair into hope; banishes fear and brings repose; removes unwholesome longing and gives to us calm content; banishes the shadows of dread and vague apprehension and makes life turn a smiling face to us no matter what the day brings forth.

No other state of mind is logical or consistent in those who believe that "perfect justice rules the world," and that "all is good, because all is the result of law." Fretting, whining, and rebelling will cease in proportion as we realize and believe with all our hearts these all inclusive truths. Events are not shoved into our lives by a God or a devil; they come as an inevitable result of all that has gone before. As a theosophical writer puts it, "Everything that we do or think in this life, be it for good or evil, will bear fruit in the future, and what we are experiencing now is the result of our past thoughts and deeds."

When we are confronted by an unexpected and unwelcome condition or event the first thing to do is to recognize it as ours, our very own, and the next to accept it and use it in the right spirit. What any experience yields us depends on our own attitude toward it. It may yield "the gall of bitterness" or the sweetest honey. It may soften and refine our natures, or it may harden and imbrute us; it may develop a noble character or it may bring out all that is ignoble. We are our own fate in such matters. If an occurrence seems to come as a punishment for past error it is something to be deeply thankful for and borne with all patience. The last thing in the world that we should ask to be delivered from is the *just* consequences of our deeds. It is by meeting these, bravely overcoming them and rising upon them to better things that we gain experience, mould character, and learn the art of living aright. "Most of our prayers," says an Arabic proverb, "are that two and two may not make four." If you have set down two and two, be reasonable enough to accept four as your opportunity and don't turn your back on it because it is not five or six, or ten.

Begin at once then, to take the events of your daily life by the hand and demand of each a largess of good. "According to your faith be it unto you." There is a broader meaning in this than at first appears. Every experience of human life that comes to a human being has this message on its lips, "According to your faith be it unto you." If you have faith or belief in evil it will be unto you according to this faith. If you believe in universal good unlimited by any evil power, then according to this belief will it be unto you.

"Not out of any cloud or sky

Will thy good come to prayer or cry."

But out of the circumstances of your every day life, sordid, trivial, vexations, common-place, yet in these alone is the source of the good we long for and it is ours to summon it forth by a recognition of the truth, "All is good." ELIZA CALVERT HALL.

True Desire.

NOTHING is so great an obstacle to a healer's influence as absence of a true desire for health on the part of the patient. A dull lack of interest in life is a difficulty frequently met with, and one that must be overcome before any vigor can be infused into the physical system. Aspiration is desire in its highest manifestation; it is also the strongest force, when understood, that can be employed in healing. The longing for health is really aspiration; it is a reaching out after harmony—after the beautiful, the orderly, the law-governed.

We all know that without desire nothing can be accomplished in any line of activity; and the more absorbing any desire becomes the more power is developed. In youth it is always strong; but in age we find it weakening. And a false morality in teaching that desire should be repressed retards progress by crushing vitality and energy, taking out of life its buoyancy and destroying its grandest possibilities. Desire should be led upward, but never crushed. It is a mistake to think that the fires of youth must burn out before one can expect to cultivate spirituality. The impotence of ordinary so-called spirituality to accomplish any great work is due to this very absence of the fire of youth. All life is mental; what shows itself as vitality in the body is desire in the mind. True, it is generally mistaken in its objects; but that is because the soul does not understand its true needs. It longs for more and more life, and in its blind outreaching grasps at the nearest bauble that by its glittering attracts the eye, snatching it eagerly, only to find that desire is still unsatisfied and the longed-for object has turned to ashes in the hand.

The essential oneness of desire and vitality is illustrated in the etymology of the words *lust* and *lustiness*. As the term *lust* has been narrowed in its meaning to a desire for forbidden things, the words derived from it have fallen out of use. Though desire is necessary to vitality, it is equally true that misdirected desire is the cause of all evil. The soul that understands itself knows that all true good is of—*pay, is—God*, and in the form of pure, unselfish love may fill the soul, being at once purified desire and the satisfaction thereof. But, although we are capable of apprehending this truth, no one is yet entirely able to realize it. The one thing that we all want to learn is how to direct our desires so that they shall obtain satisfaction in the perfecting of our lives.

Ever since the dawn of history, men have been seeking for a solution of this mystery. Ever since the divine Teacher walked the shores of Galilee, the key to it has been in our hands; yet we seem to

have made but little progress toward a practical understanding of the principles he taught. We still hear the "folly of youth" spoken of as prompted by innate evil, which must burn itself out before the pure gold of character can manifest itself—as if character in its best form could be found among the ashes of vitality! We still see men and women devoting their lives to the mistaken discipline of asceticism, which Jesus never taught, and which paralyzes power in conquering sin.

The world will never be redeemed by the power of Spirit until spiritual joys and desires become as intense as lower ones have ever been. And this intensity must be natural, not the morbid ecstasy of the religious fanatic. Its effects must not be emaciated features, trances, and a general unfitness for the present phase of life; it must commend itself to our approval by its qualities of health and joy and beauty, of power to enrich and uplift the lives of others, to overcome disease, and to produce a balanced condition of all the faculties. Thus should we test true spirituality.

Human life tends ever toward higher development. All the past is a record of one upward trend. Let us consider, in the light of evolution, God's method of bringing about this development. The disheartening spectacle of lives brutalized or dulled as they approach the grave could not prepare us to expect that succeeding generations would move on toward a higher life. Yet such we find to be the fact. Even in times and countries where only holy life was thought to be one of celibacy, the children of a love trained to think itself unholy have risen, generation after generation, to a higher degree of civilization and culture. The children appear to have inherited something more and better than their parents had to give. They have inherited a trend that is continually upward—longings that, though stifled or misdirected in themselves, will again appear with still increasing force in their children.

A new generation is not the fruit of that time of life when desire is stilled; what the children have inherited is not the result of the self-discipline of the parents. If youth is the time of "lustiness," it is also the time of eager hopes, of high ideals, and of illusions—as these self-disciplined, worldly-wise people term the divine intuitions they have outgrown. These intuitions—rose-colored dreams of life and half-conscious aspirations—are everywhere admitted to be characteristic of youth; yet youth is heedless, pleasure-loving, selfish, ignorant of the true life of the soul, and easily tempted to a self-indulgence that is utterly destructive of true happiness. Youth heaps upon itself the miserable

penalties of its own mistakes, and, seeing at last the vanity of earthly pleasures, turns a mind weakened by disappointment to the search after spiritual joys. Having sown its wild oats, which are destined to spring up a maddening array of specters, each with a claim upon the memory, the repentant soul turns to God, half-incapacitated for its upward flight by the belief that it must "kill desire." The self-repression of the ascetic is even less successful as a means of developing a perfect life than are the errors of self-indulgence.

"To whom much is forgiven, the same loveth much." The returned prodigal may become the holiest of the saints; for in him is the humility of conscious weakness, a sympathy with the erring, and the self-abandonment of deep repentance. A life scrupulously devoted to correctness in small details, vowed to self-repression and a forced religious fervor, is hardly capable of large enthusiasm or of a full and free development in any direction. It is the one object of our being that we find our true relation to God; yet, first of all, we must have life in us—not death, nor a chilled, half-paralyzed life.

Browning has made a profound study of his subject in his poem, "The Statue and the Bust," which shows two would-be sinners deterred from sin by feelings that are a mixture of cowardice, indolence, and worldly policy. His analysis is so searching that one cannot fail to feel more disgust with the weakness of the characters than with their wickedness. They are useful to neither God nor devil; they could not be useful in any cause, whether good or evil, because they do not *want* anything enough to make sacrifices for it. If they had committed sin and suffered for it, known its disappointments and its powerlessness to satisfy their cravings, God could have led them through their suffering to repentance and a desire for something higher; but, so long as they halted between love of sin and fear of its consequences, they remained guilty and utterly cut off from repentance and pardon.

This shows the inadequacy of forcible restraint from sin to develop character. Sin is in the soul as long as the soul loves it. God's method apparently is to give each soul the opportunity to learn the evil of sin by experience—that having been entirely cured of that evil love, it may seek him with the whole heart. It is the part of wisdom thus to turn toward God in youth; but, rather than to give him a half-hearted devotion, it is better to learn by the agony of repentance such love to him as will transform the life. It is not *necessary* for any one to tread this thorny path. It is inconceivable that any one who believes that God will continue to seek him until

through multiplication of sufferings he has been restored to his right mind, should willingly go on in sin, cherishing what reason must tell him are delusive hopes, and heaping up miseries for himself through which he will have to pass on his return to his Father's house.

If young persons could be taught that a perfect life does not mean extinction of desire—that it does not mean a deadening of vitality nor a forced self-restraint—there would surely be little reason for that most natural revolt which is less an intentional rebellion against God than a revulsion of feeling against the repression of an artificial religious life. Happy is the soul whose desires can be purified without being deadened; whose life can become glorious and strong without passing through that valley of specters whose memory casts a miasmatic mist upward even to the blessed heights of parity and love!

The fire of genius is a sort of overflowing vitality. The tamest of us are carried away now and then by the "harmonious madness" that flowed from the lips of some singer long ago. We sympathize with the "fine frenzy," the outreaching, the rebellion against restraint; yet often we turn away with only a feeling of pity for the suffering caused by such intensity, and are inclined to think that genius after all is closely related to insanity. There are not many well balanced geniuses like Shakespeare; too often the moods of inspiration and of depression succeed each other in proportionate intensity; too often, in the revolt against a forced or narrow morality, license is sought instead of true liberty, so that the lives of men and women of genius present many sad pictures of disappointment, sin and self-inflicted misery. Yet it is not genius that causes madness, but rather ignorance of the laws of mind and of the true relation of the soul to its environment. The more of genius we can have the better. The more our faculties can be liberated and freely exercised, the better for ourselves and all the world. Sad as is the tragedy of a soul like that of Shelley or of Keats, it would be sadder still if no such voices were ever raised in worship of the beautiful or in rebellion against the cramping influence of worn-out creeds.

Of very much the same fibre are religious fanatics and the more ecstatic devotees of the cloister. But they have seen the emptiness of earthly pleasures and have given their whole souls to the search for God, or the performance of some work that they believe will please Him. Yet among such people we look in vain for what we should call a well rounded life. We even turn with relief to the beautiful, pagan Greeks, and find their lives to be, to say the least, more healthy. Where is the happy

mean? Can we not have healthy lives and still be spiritual? Can we be truly spiritual and yet be healthy? It is a sign of health if we enjoy life; but to seek enjoyment for its own sake does not conduce to either health or happiness. Herein lies the mystery, so inexplicable to those who have not learned it, yet on which depends the success or failure of every life, both physical and spiritual.

How to learn to desire pure, unselfish pleasures not merely "harmless pleasures," but those that owe all their attraction to their appeal to an altruism latent within all of us: this is the lesson to be learned at the very outset if one would gain spiritual power. The ruling love of the heart must be changed, either at once or gradually, under the influence of pure and Christ-like thoughts, habitually entertained and cultivated. It is of no use to shut one's self away from the world, or to contend with evil thoughts by mental scourings and agonized prayers for deliverance. Nothing can drive out an evil love but a stronger one taking its place. The true method of self-discipline is to let the evil entirely alone and devote one's self to nourishing and strengthening the good. "Thou shalt not" never made any one better. "Thou shalt love" is the command of Christ, and is, when rightly understood, the only commandment we need.

From love springs life. A healer's first need is a great, outreaching love toward all who suffer. All unselfish love has healing qualities: there is no one who is not kindled into new life and beauty when a new and noble love finds entrance to the soul. Love, like mercy, enriches him that gives and him that takes. It sheds its radiance abroad in a glow of kindness that touches all impartially, and so becomes a radiating center of life and inspiration. The higher its object the more widely its influence is felt; but, alas! too often the glow grows faint in proportion to the altitude, and the influence, though wider, is far less strong than that of love more narrow and personal. Love is truly the "greatest thing in the world." Let us have all that we can of it; let us purify it as we may, but let us never kill it, nor repress it, nor allow it to grow cold!—*Harriet B. Bradbury in Mind.*

The Spirituelle "Treasure Trove."

CLARA SHELDON CARTER.

TREASURE TROVE, from *treasure* and *trove*, to find, is a term replete with rich suggestion. As we read the strong inducements of the Editors of THE NEW THOUGHT to go *bodily* to their new home, how our hearts yearn for Treasure Trove!

But we know we can make "Treasure Trove" within our own consciousness. What is the spirituelle of Treasure Trove? Is it not the discovery that "life is worth living?" Yes, wherever we are. And should we not realize that we are ever superior to our manifestations? That our burdens are not our spiritual selves? That the burden of Heredity lies only in the Supreme fact that our only heredity comes from God? That "dwelling in a large place," as to our consciousness, is the Treasure Trove accessible to all? To this end we must "know the Truth and the Truth shall make us free." Without it, man's life is darkness, emptiness and altogether circumscribed. Increase of Truth always tends to enlarge the field of vision and action. Let us consider a little more particularly how it is that Truth or Good, puts a man into a large place, or its opposite into a small one. The smallest place in which any one can be is a place where there is room only for himself. This is as true spiritually as it is naturally. The narrow man is the selfish man,—he who has no thought for others except so far as they serve him or minister to his pleasure. What a stifling air he breathes! His dwelling can have no doors or windows, for he never has an occasion to go or look beyond it. He feels no life but his own dull selfishness. Cannot each one of us think of some person of his acquaintance who seems to be almost suffocating himself by drawing closer and closer the walls within which he lives? Or, not to mention others, how is it with ourselves? For how many of our fellows do our thoughts and love find room? Do our hearts to any appreciable extent beat in unison with the Great Heart of humanity? Consider for a moment what this means.

We were not made to be mere individual units; but we belong to a mighty whole. That whole, and not its separate parts, is the chief object of creative love and care.

The wider our interests and sympathies are, the more we are drawn out of ourselves and away from the danger of becoming spiritual pigmies. Enlightenment comes in the degree in which one emerges from his state of isolation, and exchanges ideas and commodities with other men. "Treasure Trove, California," is especially blessed by sunshine. . . . It shines east, south, and west, so doth it shine in the *souls* of its precious inmates. While we grant due homage to Mother Nature as seen in her loveliest aspect in Sunny California, we must have the correspondence *within* to fully appreciate the outside beauty. Plants of various colored bloom express the qualities of inner intelligence budding and blooming that are changed in accord with changing states of intelligence. Great is the loss sustained

by those who are unconscious of the fact that what we are, that we see, or find. Let us rejoice with our dear sisters Clarks in that Treasure Trove is their realization in letter and spirit and earnestly seek true Treasure Trove.

Metaphysical Worry.

"I can tell you where to begin to grow. You must first get rid of anger and worry."

"But," said I, "is that possible?"

"Yes," replied he. Prof. Fenollosa "it is possible to the Japanese, and ought to be possible to us."—*Howard Fletcher, in "Menticulture."*

A STORY is told of a man who, wishing to lengthen a rope, cut off a piece at one end and tied it on to the other.

It is easy to mistake change for progress. One may change his name, address, profession; even his habits; and still remain essentially the same as before. It is possible to rearrange old errors in such a way as to deceive ourselves into thinking them a new revelation of truth; to give longevity to old deceptions by simply retaining them under new titles. The fear which once found expression in prayer and supplication may now vent itself in denial and affirmation. Whereas of old the believer could find ample ground for fear that his petition would not be granted because he had "not asked aright," or had in some way offended the Supreme Dispenser of Favors, in the new thought he can find just as ample reasons for self-torture in the fear that he may not use the right affirmations and denials, or that he may not concentrate enough on them, or that he may in the past have entertained a very large amount of false thought which has yet to externalize itself in his body and environment. He is apt to overlook the very important truth that denials and affirmations are only helps to recognition and realization and that results depend on these last. The farther we advance in this thought, the less we rely on external props. Some healers find it unnecessary to use denial or affirmation in the treatment of their patients, the simple recognition of the principle being sufficient to effect a cure. Advanced students of arithmetic do not repeat the multiplication table every time they apply its principle.

We set too high a value on demonstration, important as it is. If our affirmations do not externalize as soon as we think they ought, we are tempted to begin to distrust the principle. As well might the schoolboy distrust the principle of numbers because his sum comes out wrong. We get the best results by being absolutely indifferent to them; just as the artist gets the best results when working for

work's sake and not for wealth or fame. Any mark other than that of right living defeats our aim and mars our results. The one pure purpose of the metaphysician is simply to find the true life in order that he may live it. The mental scientist who works wholly and only for mere results is not far in advance of the sometimes too much despised materialist who will accept only the unreliable evidence of his physical senses.

It is illogical to imperatively demand full and complete results as proof of the truth of the principle, because in the first place, our conception of the principle is not complete and it is only reasonable to expect an incomplete externalization in such a case. Otherwise, the principle would undoubtedly be at fault, being unjust and untrue in producing a perfect externalization from an imperfect realization; and there would be nothing to gain from perfect realization.

To climb the whole height of a hill we must begin at its base and toil to the summit. To come to its full perfection the flower begins in the seed and gradually unfolds and blossoms into the loveliness of its mature beauty. So the spiritual consciousness unfolds and blossoms. A realization of Truth comprises not only a knowledge of what Truth is, but also of what Truth is not. A realization of unity with God needs a conception of separation to make it perfect. If we never realized what separation was, we could never become conscious of unity. Truth teaches by contrast.

An understanding of this principle goes far toward explaining much that is apparently contradictory and arbitrary in human experience. Said one, "if it were not for these obstacles, and for these people who by their misbehaviour defeat my good intentions, I could do well." But the answer came, "these obstacles, these people whom you consider so inimical to your progress, are indeed the very ones who furnish you exactly the conditions you need for spiritual unfoldment. The fact that they are revealing the weaknesses in your character is proof-positive that they are precisely the ones who can provide you with the opportunity for the recognition of Being on these particular lines."

Let us bravely recognise the self-vindication of this principle and confess that most, perhaps all, of our painful experiences are painful only because we impatiently resent them. The true philosopher takes even his philosophy philosophically. Let us begin wisely, and not attempt to solve the problems of the college before we have graduated from the kindergarten.

We say our will is one with the Divine Will. True. For it can have but one origin and so must

be at one with the will that originated it. But until we have come into a full and complete realization of that Supreme Purpose let us simply make it ours to let the Divine Will be done in us. Let us trust the principle. Thus we shall be spared the discomfiture which comes from a seeming antagonism between the personal and divine will.

As the individual consciousness awakens to its divine freedom, power and opulence, it passes through experiences of apparent and external limitations which show it what its divinity is *not*. These limitations, not being real, disappear at once when their lesson of negative truth is grasped. The soul is true to itself and returns to its poise as surely as the diverted magnet turns to the North, and running water finds its level. The awakening consciousness becomes cognizant of new aims, needs, purposes, desires, and sets the forces of its being to fulfil them. An incomplete understanding of its true self naturally and rightfully brings only unsatisfactory results so teaching indirectly what is right, by teaching directly what is wrong.

From this may we not reasonably infer that desire, aspiration, all longings for the acquirement of something that will satisfy the ideals of the soul, are actually and truly proofs of possession, the inner reality seeking outward form and expression. The Christ without teaches of the Christ within; death reveals immortal life, and time expounds eternity. So the question becomes one of simply seeing from the right point of view, a question of polarity.

We can reach a thought-plane where feverish anticipation and chilling disappointment both thinly disguised forms of fear never come. We can learn to accept each and every experience as a welcome and indispensable number in the grand course of lesson-events which are to unfold to us a full realization of the eternal perfection of Being.

And is not the conclusion to be drawn that, accepting these experiences as converse teachings of truth, we may amid the most reverse circumstances truthfully say "I am well," "I am wise," "I am opulent," knowing that we must eventually become conscious, in physique and environment, of the divine, the real, the complete, the perfect, which eternally manifests itself through us?

A. O. CLARK.

A Letter to a Patient.

MY DEAR, GOOD FRIEND:—Your letter shows me that you do not quite comprehend the oneness of all Life or the method of treatment on this higher plane of Thought. We do not *treat* patients any more by affirmation, denial or formula of any kind, but we hold ourselves so continuously in the

thought of all abounding Life, we are so conscious of the Life, in other words, that all who come into direct contact or touch with us catch the strong vibration and are lifted to the same consciousness. The length of time that is required depends upon the receptivity of the patient or his present stage of unfoldment. As our own comes to us, it is directly in the Divine order and good must result from the contact. I expect you to come into touch with me, under the direct influence of my vibrations through the desire on your part to place yourself under my care and treatments. You become, therefore a partaker of my thought, not one hour of the twenty-four but every hour of day and night. I stand to you as did the Christ to his little flock; and I say to you as did the Master, "Fear not for it is the good pleasure of the Father to give you the kingdom." Conjoined with me in this desire you must sooner or later feel the vibrating power of the life that knows no disease or weakness. Now, dear one, as to your attitude. Let it be a trustful, quiet one without tension of mind or body. "The Father, He doeth the work." Remember I am only the channel of Divine Life to you. I make the at-one-ment through my conscious perception of Truth. Another thing, and this will prevent the unpleasant inharmony called "chemicalization," and of which there is really no necessity.

Accustom yourself to look upon all that comes to you as good. Do not antagonize a single thing, not even the pain or weakness. When you so come to see it as entirely good and accept it as such, its mission in your life is accomplished and it will fall away from you as naturally as the clouds disperse after they have refreshed the earth. The cloud and the sunshine are alike good in the development of fruit and flower.

But mark me, there comes a time when conscious growth is ours or the issues of life are in our own hands, and painful experiences are no longer needed to teach us the wonderful problem of life. Of course you know much of the contagion of disease, and that thoughts of sickness breed their own progeny. Exactly in the same way do we find health contagion breeding its kind and those in the thought of health and abounding life, who live the life daily and hourly form a center of health consciousness which attracts the good to them and through them to all with whom they are most closely associated.

Healthful environment superinduces health, and *vice versa*. To surround the patient with this aura or atmosphere of health means clearly to drive out its opposite, disease. You know well the old adage, "Evil communications corrupt good manners," and the importance of association in forming character. So truly may it be said of health. If the patient can be separated from all thoughts of ill, isolated from their destructive tendency he will in time become the "new man" of which the Bible speaks, every molecule responding to his new order of thought.

Dear friend, is not this sufficient food for reflection for a time? Write me freely and I will reply, looking for wisdom from the highest source to guide you rightly.

M. J. C.

✻ The Silent Circle. ✻

Thought for the Silent Hour to be held through the month of June: "True to my highest ideal, I may attain to all things."

Correspondence.

THE "OPPORTUNITY CLUB" HEARD FROM.

I think the "Opportunity Club" you speak of will be *grand*, and I for one intend making an *opportunity club* of myself, and will try to help others do the same. I see no reason why, if successfully carried out, it will not be a means of banishing all errors and ills, overcoming all imperfections and leading us on to the perfect understanding of the Divine Self. Thus may we be enabled to exclaim not "Deliverance Will Come," but "*Deliverance Has Come*," for "All is Good," and "All is Health." C. M. K.

Garden Grove, Cal.

I read with interest your "Opportunity Club." Is it not an interesting fact that I have been teaching that idea all winter in my Wednesday class? It is the one and only thing to do—to meet all experiences as opportunities for growth, opportunities to be desired, whether difficult to meet or easy and pleasant. To *delight* in our mental gymnastics. How I would enjoy being in your cosy home for a week or two. *All things* are ours—and who knows—when or how? With sincere affection for yourself and sister. As ever, KATHARINE H. NEWCOMB.

138 York Street, Feb. 20, 1898.

MISS CLARKSON:

Dear Sister:—Your idea of forming Opportunity Clubs is an inspiration. If it becomes a fixed habit of the mind it will tend to keep before us the higher life and teach us how to live it. It cannot fail to lift not only all who practice it, but others within the radius of their influence. I shall look with pleasant anticipations for a further elucidation of this helpful idea.

If you have a sample copy or two of THE NEW THOUGHT to spare, I might help the cause by circulating it. I do not like to give any more of mine away, as I have already broken my file. I am thinking of you very often in your charming home, and visiting you in spirit while the snow drifts all around us here. Lovingly, ever, E. S. HILL.

DEAR MISS CLARKSON:—I am so much in love with your NEW THOUGHT that I want my friend in New Hampshire to have it for I know it will elevate and lift her from a nervous, sick, despondent

woman to one of hopeful courage and health, so please find enclosed one dollar for one year's subscription commencing with the March number. It is so good, and full of life-giving thoughts. But they are all to me like gleams of sunshine which I am sure must comfort and uplift every reader as it does me. And it is all so plain there are none but can understand and profit by the truths you are so kindly giving us.

Thanking you for your most encouraging words in this month's journal, I will close with love and best wishes for your continued success and happiness. JENNIE E. WARBURTON.

Pawtucket, R. I.

SAN FRANCISCO, CALIF.

MY DEAR MISS CLARKSON:—You know that I did not send for the NEW THOUGHT until the January and February numbers were both out. I have received them and the March number all at once. Such a royal feast as we are having. They are so full of such practical, helpful, every-day-needed truths that I fairly drink in every word as I read it over and over again. You remember I told you of my ten months' serious experience. I have renamed it and now call it my very best *opportunity*. Everything seems so different viewed in that light—and I am learning to *know* "that it is the very best thing, under the law governing my growth, that could have taken place."

I have thought of Sister Lida many, many times since I knew you were in California and wished I could have seen her when first she viewed the wonders of this clime. I wish I knew if the Golden California poppy grows there as it does here. It is so rich in its coloring, that I know her artist's eye would open wide with delight to see them as they grow on our hills here. They differ much in size and richness of color according to soil and locality.

I am going to visit you some day at "Treasure Trove." Lovingly yours, MARY A. DWIGHT.

The "Opportunity club" numbers at least three in this house. M. D.

MY DEAR FRIEND:—Many practicable and valuable plans for working together on spiritual lines both as individuals and as a fraternity have been outlined in your NEW THOUGHT. The Silent Circle, the Invincibles, the Opportunity club, the Don't Worry, club are well known and doing each a great work. All of these methods are based upon ideals and depend upon different ways of cultivating ideals.

Would it not be useful for each person to keep an *ideal book* in which should be collected the ideals that have helped him or her most. Any expres-

sions of the ideals in thoughts connected with them produced by meditation might be gradually added. Then all who have *worked* under certain ideals might compare notes. In this way might be drawn out more about the laws underlying the adoption, growth and cultivation of ideals on both the conscious and sub-conscious sides. This union of individuals might develop into an ideal club for the dissemination of ideals and their grafting upon favorable stock. Suppose, for instance, in a great national crisis like the present difficulty with Spain, a thousand or ten thousand invincibles calmly directed thought upon one ideal, the whole national life might be moulded by such quiet, persistent, concentrated thought.

Another branch of our Ideal club would be benevolent in its scope, concentrated benevolence, if you please. Many of us cannot give money to different objects that we would like to see pushed forward, but we can many of us give *thought* and thought-power. Concentrated, organized thought-giving is more effective than individual thought. I write these hints for what they are worth.

Very truly yours, CHAS. A. HAMILTON.

M. J. CLARKSON:

My Dear Friend:—I have long felt a desire to write to thee, I do not know why, but for months thee has come up before me. Last May, I think it was, I sent a dollar to thee toward paying for two books I wanted. Ideal Suggestion was one of the books I wanted and the other was I think, Zodiac, or some such name. Well, thee sent me Ideal Suggestions and thy little book, The Secret of Successful Healing. I am sure I was thankful for them. I must have desired at the time to subscribe to THE NEW THOUGHT, of which I had seen but two copies, for thee said in thy letter, I hope you will soon learn to trust the Divinity Within so surely as to have all wants fully supplied and to make yourself a magnet to draw to you what you desire. At that time, as now, both husband and myself were giving all our time to this work, and not charging anything to any one. But we had not heard of this way of thinking two years ago, but I came into it through reading one copy of Unity Magazine. Though I did not understand its language, yet I felt it to be expressly for me, and I believed it to be true. I had been what people call an invalid for over thirty years, and had been in a hospital and was told by the doctors that I must have an operation performed, and eleven years after that Unity came to me and taught me that my true self was spirit. Now, I believed I had a spirit, but thought the body of flesh, blood and bones was me. I thought at that time I was anything but health. Yet I at once believed in the new doctrine and when the next bad time came on, I sat down and

went to work with my affirmation, and it at once worked for me. And I do not think I treated myself over half dozen times, but from the first treatment I commenced to grow perfect. My husband was away from home at the time, but later on came home, and when he saw the change in me, he too, looked into it. And then we both joined the Silent Unity Society, and gave our entire time to the work. I had no way of taking lessons, but went to the Highest for all I know. And when thee said to me to make myself a magnet to draw what I desired to me, it was something that caused me to think of how I should be a magnet. But I understand now, what it is. And there is no lack. God is my abundant supply. I do not understand fully why I should have written to thee as I have, but it is enough for me to know that I write. If I never know why, I know it is right or I would not be doing it. I follow my leadings and sometimes it is quite a while before I learn why I was led to do what I did. If thee should at any time come to W—, please hunt up the Unity Society of Practical Christianity. We may or may not be here at that time but that makes no difference as we are all parts of the Great and Only One, The Father of All. In His Name.

CHARLOTTE J. ROGERS.

GRANGEVILLE, IDAHO.

MISS M. J. CLARKSON, Melrose, Mass.

My Precious Sister:—I can not express my delight at receiving the "Golden Ladder." I shall study it for all I can find. I am often amused to hear people criticise M. S. saying, yes; they have read it. I always think of the boy who "had read Algebra." To me it requires deep study and a demonstration of its principles to *know* it. My feet are on the ladder. If I climb slowly I never look back "save to learn the lesson of a nobler strife *to-day*." Send stamps for the papers, will send more when it comes to me for you. Heartfelt thanks, too.

Lovingly yours, MRS. J. SCHWALBACH.

[Written originally for THE NEW THOUGHT.]

Thought.

I am the sun, the moon, the stars,
The downy cheek of peach or plum,
I am the clouds that float afar,
The crickets' song, the bees' low hum;
I am the hero, and the rogue,
I am the slave and crowned king,
I am the plain, the wooded grove,
I am the song the wild birds sing.

I am the music in the lute,
I am the silence of the stars,
I am the din of ocean roar,
I am the tint of rainbow bars;
I bow unto the will of man
Where e'er he calls in court or cave,
I crown him king, and often then
I turn his jewels to his slave.

I dwell in God, Who sent me forth,
To wake to birth the sleeping world,
Whose "Let there be" in priceless worth,
The bursting beauty all unfurled;
You know the secret now I tell,
So make of me just what you will.
Let life be like a chiming bell
And list the Father's "Peace be still."

ABRAHAM A. GOULD.

Victor Serenus.

A STORY OF THE PAULINE ERA.

By Henry Wood, author of "Studies in the Thought World," "Ideal Suggestion," "God's Image in Man," "Edward Burton," "The Political Economy of Natural Law," etc. 12 mo. Cloth.

Messrs. Lee & Shepard, Boston, have just published a most interesting piece of fiction by Henry Wood, entitled "Victor Serenus." The scene is located in that very dramatic period of the world's history, the Pauline era, and through graphic character delineation deals with the thought, customs, and religious systems of that time. Its aim is to draw a true and well-proportioned picture of the actual conditions, avoiding an overdrawn and debasing realism, so often employed for the sake of exaggerated contrasts.

While the historic framework is carefully preserved, there is a wide range of the fancy and imagination in the movement, and a wealth of mystical, psychical, and weird phenomena deftly woven into the fabric of the story. Love, adventure, romance, idealism, and magic are handled in action to combine entertainment, instruction, and profit. Mr. Wood's former books, which have passed through many editions, have been mainly philosophical, ethical, and metaphysical, (one of which, "Ideal Suggestion," has been translated into Chinese, and had a wide circulation in that empire,) but in the present work the graces of the imagination stand out with great power in plot, action, style, and purpose.

The book is a closely printed volume of five hundred pages and good judges predict for it a great circulation and popularity. Price \$1.50. For sale at this office, M. J. Clarkson, 1010 Laurel street, San Diego, Cal.

Health Culture.

Healers may heal for a time, but there can be no lasting healing that is not accomplished by the individual, and which must be by "the renewing of the mind." If this were not so, there could be no real growth. Mental or spiritual healing is certainly on a much higher plane than medication; but if it were to endure as a system, it would in the final analysis be worth very little more. As proof that healing can be accomplished without the aid of drugs and by the influence of one mind upon another, this comparatively new method of dealing with negative conditions is a long step in advance of anything we have ever had. For the relief of suffer-

ers who have not awakened to the higher law it is invaluable, and must endure. But scientific healing means careful teaching. The habit of depending upon a mental or spiritual leader for the preservation of health is just as dwarfing to the soul, just as destructive of individuality, as dependence upon the dispensers of drugs.

E. KNOX.

If the head and the body are to be well, you must begin by curing the soul. This is the first thing; and the cure, my dear youth, has to be effected by the use of certain charms and these charms are fair words; by them temperance is implanted in the soul; and where temperance is there health is speedily imparted to the whole body.—*Plato.*

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